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THEOSOPHY

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THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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NO one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the upadhi, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the Ego in man, in fact.

—H. P. BLAVATSKY

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

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in India. Their beliefs, surprisingly enough, bear many striking parallels to the principles of Christianity.

Ten Important Upanishads

Following a short account of Aryan infiltration through the Hindu Kush into India and the subsequent development of "folk tales, epics, hymns, and prayers"—among which were the Vedas—the article continues:

> In addition to the Vedas, there were also the Upanishads, produced over a period of centuries. They form a highly important part of the Vedic religion of Vedanta which means the end of the Vedas. Upanishad means sitting near to, or sitting at the feet of someone—the great teachers. There are 108 Upanishads. Ten of them are extremely important to Hindu religious philosophy, to all religious philosophy. They are meant to illustrate and lead to the conclusion that *the true self of man and the world soul, the universal Atman, the Oversoul, are one. They are identical.*
>
> In you, in me, subjectively, it is the Atman. But objectively, it is the All, Brahman, the Absolute, the all-inclusive One. In other words, what Vedanta teaches is that man is divine.

Karma, Reincarnation, Absorption

"To find the Atman," say the authors, "there is a variety of disciplines or yogas based mainly on concentration and meditation in which the Hindu, more than any other religious believer, has specialized. The meaning of yoga is union, that is, uniting our own consciousness with the divine." The need for such discipline is explained:

> No Hindu doubts that after death, after a period of rest and a sort of spiritual digestion in some heavenly world, the human soul is born again, and yet again, until he has worked out his *Karma.* Karma means deeds. Every act of our lives, every thought even, according to the doctrine of Karma, is self-registered. It is a supreme law of existence. Until it is expiated, until the account is balanced, no freedom is possible. As a man's character and moral texture improve, so does his Karma improve in the succeeding lives. A time will come when he will be perfect and finally absorbed in Brahman . . .
>
> How can bad Karma be changed to good? How can the debt be paid, the account balanced?

Ways to Balance Karma

There are four ways, continues the article, of balancing Karma. "They are the great yogas, the disciplines and exercises practiced to purify

heart and mind, to tranquilize the soul, to open it to the experience of the divine spirit hidden in each of us, but overlaid by worldly concerns, by what we call sin, but which Vedanta calls ignorance." These ways are described:

> There is the way of works, the way of knowledge, the way of love and devotion, and Raja-Yoga, the way of suppressing the waves of the restless mind, which is of all the most difficult. By all of these ways one may shed the burden of adverse Karma and set one's character on the way to perfection.
>
> As to the way of works, anybody who does one's job honestly and well, without thinking too much of the return, but rather of the quality and thoroughness—such a one is well on the way. Carrying out the normal rites of religious observance, all the duties of parenthood, citizenship, and so on, is taken for granted.
>
> The way of knowledge is the philosopher's way, the thinker's—the way of the man who depends on his intellectual strength.

A CHOICE OF PATHS

> The way of Raja-Yoga is the mystic's way. He disciplines himself even in such matters as food and sleep, nothing crude and nothing to excess. His practices of concentration, meditation and contemplation, leading to union with the infinite, are a long rigorous training which leads, sometimes, to startling results, such as occult powers, clairvoyance and the like.
>
> But the way of love and devotion, *Bhakta Marga,* is by far the most popular path and the most easily understood. It is based on the love of God and all his works. Being human we are all at times moved to prayer, to gratitude, to devotion, to worship. Even if we cannot devote ourselves to these things exclusively, we are all moved toward them at times. Ultimately, such a soul, striving steadfastly, achieves union with the Infinite. "He sees his soul as one with all beings, and all beings as one with his soul. His soul is joined in union, beholding oneness everywhere."

"BUDDHISTS: ONE-FIFTH OF HUMANITY"

An article of this title appeared in the New York *Times* magazine section (Aug. 23). Robert Payne, writer of the article, lived several years in Asia. He deals in particular with the variations in emphasis among the Buddhists in different localities. Of Hinayana Buddhism, he says:

> In the minds of the people of Southeast Asia, Buddha is not so much a god as a majestic and benevolent presence reminding them of the peace at the heart of all things. . . . To them Buddhism is a way of

looking at the world with detachment and tolerance and with a discipline designed to destroy turbulent affections and passions. The Buddhist does not withdraw from the world; he participates in it with a kind of amused tolerance for the frivolities of daily existence. Following the example of Buddha the good Buddhist hopes to capture the world in the net of his love.

Buddhism Gaining Ground in Hawaii

In the Chicago *Daily News,* Aug. 31, we read:

> The new state of Hawaii confronts Protestant missionaries with an unusual challenge, church leaders report. Instead of gaining ground in the 50th state of the Union as they have in the other 49, Christians have been losing out to Buddhists.
>
> The Methodist Church, the largest religious body in America, reports that Hawaii once was almost 95 per cent Christian. But there has been an upsurge of Buddhism since World War II. With 160,000 followers, the Buddhist sect now is the largest single religious group in the islands.

Job Revisited

Archibald MacLeish's first play, *J.B.,* is a "modern version" of the Book of Job. Widely acclaimed as the best play written by any American for years, it also has attracted active criticism, chiefly from Christians who find their traditional sensibilities disturbed. On this subject, we note the percipient remarks of Robertson Davies in the Philadelphia *Bulletin,* July 19:

> Now the Book of Job is one of the world's great dramas, and it is also one of the books of the Bible; these two circumstances exempt it, for most people, from serious criticism.
>
> But when it is given a fresh and contemporary appearance, and acted on a stage, we see it for what it really is—a drama of shocking caprice on the part of God, and of extreme injustice toward man.

God's Caprice

Mr. Davies continues with an analysis of Christian disapproval; MacLeish made them dislike God, and the thought frightened them:

> I think that the people who hated it were repelled by the injustice of God's conduct, but hesitated to impute injustice to God. They said, therefore, that the play was bad, and I noticed that all of them were critical of the acting of Raymond Massey, who had the role of God. Of the acting, and of Massey personally; but never of God. New Yorkers must be, in their inmost hearts, a more devout people than I had supposed.

What is the story of Job, stripped of the splendors of its poetry? God makes a bet with His son, Satan, that He will try his servant Job to the uttermost, and that Job will not curse Him; Job's life is laid in ruins, God lectures him on the subject of His own omnipotence, and the patient Job bears it all, and abhors himself. When God has proved His point, He rewards Job with riches and happiness.

The story is capable of several interpretations, a favorite of which is that the path of wisdom and self-realization lies through tribulation. But when we see the drama acted, we are shocked by God's caprice and injustice.

We long for a better God than that, and we find ourselves echoing Job's great cry, "But where shall wisdom be found, and where is the place of understanding?"

A Healing Touch

News from London, by way of the *Times* of India, tells of the remarkable healing power of a three-year-old child, Linda Martel. The child's head and spine were so deformed at birth that doctors predicted she would not live longer than three months. However, at fifteen months she survived "an amazing brain operation," though still handicapped by a spinal complaint. Further:

Her amazing healing powers came to light when she went home from the hospital. She touched her father's forehead when he complained of migraine. The pain disappeared. She touched a lump on a man's ankle which was causing a "persistent ache." The ache has gone. She touched a one-legged woman who could not walk with her artificial leg because her own leg gave her so much pain. The pain is gone. She touched a woman who for ten years could not raise one of her arms above her shoulders. Now the woman can use her arm normally. She touched a boy whose arm became withered when he fell down a cliff. The boy's arm is growing stronger daily. She touched the chest of a boy who had croup and his coughing stopped.

The interest, here, for Theosophists lies in the complete lack of sectarian or "cultish" overtones. The cures are simply enumerated, without suggestion of "divine healing." Yet we should not forget that H.P.B. states in *Isis*: "Magic in all ancient times had been considered as divine science, wisdom, and the knowledge of God. The healing art in the temples of Æsculapius, and at the shrines of Egypt and the East, had always been magical." On the other hand, powers, once acquired, may be carried over into another incarnation where they manifest "unconsciously."

chase and forwarding of such books and papers as he needed, being a foreign merchant at the nearest sea-port. He seemed possessed of considerable wealth, but his mode of life was simple in the extreme; and he employed large sums in relieving the distress by which he was surrounded, and in protecting by the necessary bribes those who were unable to protect themselves from oppression. The result was, that he was adored by the country people for miles round, while he was rather respected and feared than disliked by the Turkish officials—for he was extremely tolerant of their financial necessities, and quite understood that they were compelled to squeeze money out of the peasantry, because, as they received no pay, they would starve themselves unless they did.

To this gentleman I sent my card, with a note in French, stating that I was a travelling Englishman, with a seat in the House of Commons in immediate prospect at the coming election, consumed with a desire to reform Asia Minor, or, at all events, to enlighten my countrymen as to how it should be done. Perhaps I am wrong in saying that I actually put all this in my note, but it was couched in the usual tone of members of Parliament, who are cramming political questions abroad which are likely to come up next session. I know the style, because I have been in the House myself. The note I received in reply was in English, and ran as follows:

DEAR SIR—If you are not otherwise engaged, it will give me great pleasure if you will do me the honour of dining with me to-morrow evening at seven. I trust you will excuse the preliminary formality of a visit, but I have an appointment at some distance in the country, which will detain me until too late an hour to call. Believe me, yours very truly, EFFENDI.

"P.S.—As you may have some difficulty in finding your way, my serant will be with you at half-past six to serve as a guide."

"Dear me," I thought, as I read this civilised epistle with amazement, "I wonder whether he expects me to dress;" for I need scarcely say I had come utterly unprovided for any such contingency, my wearing apparel, out of regard for my baggage-mule, having been limited to the smallest allowance consistent with cleanliness. Punctually at the hour named, my dragoman informed me that _____, Effendi's servant, was in attendance; and, arrayed in the shooting-coat, knee-breeches, and riding-

boots, which formed my only costume, I followed him on foot through the narrow winding streets of the town, until we emerged into its gardens, and following a charming path between orchards of fruit-trees, gradually reached its extreme outskirts, when it turned into a narrow glen, down which foamed a brawling torrent. A steep ascent for about ten minutes brought us to a large gate in a wall. This was immediately opened by a porter who lived in a lodge outside, and I found myself in grounds that were half park, half flower-garden, in the centre of which, on a terrace commanding a magnificent view, stood the house of my host —a Turkish mansion with projecting latticed windows, and a courtyard with a colonnade round it and a fountain in the middle. A broad flight of steps led to the principal entrance, and at the top of it stood a tall figure in the flowing Turkish costume of fifty years ago, now, alas! becoming very rare among the upper classes. I wondered whether this could be the writer of the invitation to dinner; but my doubts were speedily solved by the *empressement* with which this turbaned individual, who seemed a man of about fifty years of age, descended the steps, and with the most consummate ease and grace of manner, advanced to shake hands and give me a welcome of unaffected cordiality. He spoke English with the greatest fluency, though with a slight accent, and in appearance was of the fair type not commonly seen in Turkey; the eyes dark-blue, mild in repose, but, when animated, expanding and flashing with the brilliancy of the intelligence which lay behind them. The beard was silky and slightly auburn. The whole expression of the face was inexpressibly winning and attractive, and I instinctively felt that if it only depended upon me, we should soon become fast friends. Such in fact proved to be the case. We had a perfect little dinner, cooked in Turkish style, but served in European fashion; and afterwards talked so far into the night, that my host would not hear of my returning, and put me in a bedroom as nicely furnished as if it had been in a country-house in England. Next morning I found that my dragoman and baggage had all been transferred from the house of the family with whom I had been lodging in town, and I was politely given to understand that I was forcibly taken possession of during the remainder of my stay at _____. At the expiration of a week I was so much struck by the entirely novel view, as it seemed to me, which my host took of the conflict between Christendom and Islam, and by the philosophic aspect under which he presented the Eastern Question generally, that I asked

him whether he would object to putting his ideas in writing, and allowing me to publish them—prefacing his remarks by any explanation in regard to his own personality, which he might feel disposed to give. He was extremely reluctant to comply with this request, his native modesty and shrinking from notoriety of any sort presenting an almost insurmountable obstacle to his rushing into print, even in the strictest *incognito*. However, by dint of persistent importunity, I at last succeeded in breaking through his reserve, and he consented to throw into the form of a personal communication addressed to me whatever he had to say, and to allow me to make any use of it I liked.

I confess that when I came to read his letter, I was somewhat taken aback by the uncompromising manner in which the Effendi had stated his case; and I should have asked him to modify the language in which he had couched his views, but I felt convinced that, had I done so, he would have withdrawn it altogether. I was, moreover, ashamed to admit that I doubted whether I should find a magazine in England with sufficient courage to publish it. I need not say that I differ from it entirely, and, in our numerous conversations, gave my reasons for doing so. But I have thought it well that it should, if possible, be made public in England, for many reasons. In the first place, the question of reform, especially in Asiatic Turkey, occupies a dominant position in English politics; and it is of great importance that we should know, not only that many intelligent Turks consider a reform of the Government hopeless, but to what causes they attribute the present decrepit and corrupt condition of the empire. We can gather from the views here expressed, though stated in a most uncomplimentary manner, why many of the most enlightened Moslems, while lamenting the vices that have brought their country to ruin, refuse to co-operate in an attempt, on the part of the Western Powers, which, in their opinion, would only be going from bad to worse. However much we may differ from those whom we wish to benefit, it would be folly to shut our ears to their opinions in regard to ourselves or our religion, simply because they are distasteful to us. We can best achieve our end by candidly listening to what they may have to say. And this must be my apology, as well as that of the magazine in which it appears, for the publication of a letter so hostile in tone to our cherished convictions and beliefs. At the same time, I cannot disguise from myself that, while many of its statements are prejudiced and highly coloured, others are not altogether devoid of some founda-

tion in truth; it never can do us any harm to see ourselves sometimes as others see us. The tendency of mankind, and perhaps especially of Englishmen, is so very much that of the ostrich, which is satisfied to keep its head in the sand and see nothing that is disturbing to its self-complacency, that a little rough handling occasionally does no harm.

These considerations have induced me to do my best to make "the bark of the distant Effendi" be heard, to use the fine imagery of Bon Gaultier;[1] and with these few words of introduction, I will leave him to tell his own tale, and state his opinions on the burning questions of the day.

[The following letter, together with what precedes, was originally published in *Blackwood's Edinburgh Magazine* for January.— EDITOR THEOSOPHIST.]

"MY DEAR FRIEND,—

"I proceed, in compliance with your request, to put in writing a *résumé* in condensed form of the views which I have expressed in our various conversations together on the Eastern Question, premising only that I have yielded to it under strong pressure, because I fear they may wound the sensibilities or shock the prejudices of your countrymen. As, however, you assure me that they are sufficiently tolerant to have the question, in which they are so much interested, presented to them from an Oriental point of view, I shall write with perfect frankness, and in the conviction that opinions, however unpalatable they may be, which are only offered to the public in the earnest desire to advance the cause of truth, will meet with some response in the breasts of those who are animated with an equally earnest desire to find it. In order to explain how I have come to form these opinions, I must, at the cost of seeming egotistic, make a few prefatory remarks about myself. My father was an official of high rank and old Turkish family, resident for some time in Constantinople, and afterwards in an important seaport in the Levant. An unusually enlightened and well educated man, he associated much with Europeans; and from early life I have been familiar with the Greek, French, and Italian languages. He died when I was about twenty years of age; and I determined to make use of the affluence to which I fell heir, by travelling in foreign countries. I had already read largely the

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[1] Say, is it the glance of the haughty vizier,
Or the bark of the distant Effendi, you fear?"
—"Eastern Serenade:" Bon Gaultier's *Book of Ballads*.

literature of both France and Italy, and had to a certain extent become emancipated from the modes of thought, and I may even say from the religious ideas, prevalent among my countrymen. I went in the first instance to Rome, and, after a year's sojourn there, proceeded to England, where I assumed an Italian name, and devoted myself to the study of the language, institutions, literature, and religion of the country. I was at all times extremely fond of philosophical speculation, and this led me to a study of German. My pursuits were so engrossing that I saw little of society, and the few friends I made were among a comparatively humble class. I remained in England ten years, travelling occasionally on the Continent, and visiting Turkey twice during that time. I then proceeded to America, where I passed a year, and thence went to India by way of Japan and China. In India I remained two years, resuming during this period an Oriental garb, and living principally among my co-religionists. I was chiefly occupied, however, in studying the religious movement among the Hindoos, known as the Brahmo Samaj. From India I went to Ceylon, where I lived in great retirement, and became deeply immersed in the more occult knowledge of Buddhism. Indeed, these mystical studies so intensely interested me, that it was with difficulty, after a stay of three years, that I succeeded in tearing myself away from them. I then passed, by way of the Persian Gulf, into Persia, remained a year in Teheran, whence I went to Damascus, where I lived for five years, during which time I performed the Hadj, more out of curiosity than as an act of devotion. Five years ago I arrived here on my way to Constantinople, and was so attracted by the beauty of the spot and the repose which it seemed to offer me, that I determined to pitch my tent here for the remainder of my days, and to spend them in doing what I could do to improve the lot of those amidst whom Providence had thrown me.

"I am aware that this record of my travels will be received with considerable surprise by those acquainted with the habits of life of Turks generally. I have given it, however, to account for the train of thought into which I have been led, and the conclusions at which I have arrived, and to explain the exceptional and isolated position in which I find myself among my own countrymen, who, as a rule have no sympathies with the motives which have actuated me through life, or with their results. I have hitherto observed, therefore, a complete reticence in regard to both. Should, however, these pages fall under the eye of any member

of the Theosophical Society, either in America, Europe, or Asia, they will at once recognise the writer as one of their number, and will, I feel sure, respect that reserve as to my personality which I wish to maintain.

"I have already said that in early life I became thoroughly dissatisfied with the religion in which I was born and brought up; and, determined to discard all early prejudices, I resolved to travel over the world, visiting the various centres of religious thought, with the view of making a comparative study of the value of its religions, and of arriving at some conclusion as to the one I ought myself to adopt. As, however, they each claimed to be derived from an inspired source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any verifying faculty which would warrant my deciding between the claims of different revelations, or of judging the merits of rival forms of inspiration. Nor did it seem possible to me that any evidence in favour of a revelation, which was in all instances offered by human beings like myself, could be of such a nature that another human being should dare to assert that it could have none other than a divine origin; the more especially as the author of it was in all instances in external appearance also a human being. At the same time, I am far from being so daring as to maintain that no divine revelation, claiming to be such, is not pervaded with a divine afflatus. On the contrary, it would seem that to a greater or less extent they must all be so. Their relative values must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind, in regard to this world's moral disease, which they contain, and upon their practical influence upon the lives and conduct of men. I was therefore led to institute a comparison between the objects which were proposed by various religions; and I found that just in the degree in which they had been diverted from their original design of world-regeneration, were the results unsatisfactory, so far as human righteousness was concerned; and that the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is commonly known as Western Civilization. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbour's occupies a secondary place, that he should instinctively feel his highest

earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be obtained by an act of faith, or by merit through good works—the effort is none the less a selfish one. The religion to which I am now referring will be at once recognized as the popular form of Christianity. After careful study of the teaching of the founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided—to wit, the Greek, Catholic, and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but there is none, it seems to me as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations. The Buddhist, the Hindoo, and the Mohammedan, though they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away till but a faint flicker remains; but Christians have developed their social and political morality out of the very blackness of the shadow thrown by 'The Light of the World.' Hence it is that wherever modern Christendom—which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style Anti-Christendom[2]—comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this Anti-Christendom, and they lie crushed and mangled under the iron heel of its organised and sanctified selfishness. The real God of Anti-Christendom, is Mammon; in Catholic Anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek Anti-Christendom, tempered by a lust of race aggrandisement; but in Protestant Anti-Christendom, reigning supreme. The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition; and

[2] I here remarked to the Effendi that there was something very offensive to Christians in the term *Anti*-Christendom, as it possessed a peculiar signification in their religious belief; and I requested him to substitute for it some other word. This he declined to do most positively; and he pointed to passages in the Koran, in which Mahomet prophesies the coming of Antichrist. As he said it was an article of his faith that the Antichrist alluded to by the Prophet was the culmination of the inverted Christianity professed in these latter days, he could not so far compromise with his conscience as to change the term, and rather than do so he would withdraw the letter. I have therefore been constrained to let it remain.

has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called 'heathen' nations, whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

"This overpowering love of 'the root of all evil,'—with the mechanical inventions in the shape of railroads, telegraphs, iron-clads, and other appliances which it has discovered for the accumulation of wealth and the destruction of those who impede its accumulation,—constitutes what is called 'Western Civilization.'

"Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barbarism. When the civilization of Anti-Christendom comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death. Either the native races die out before him—as in the case of the Red Indian of America and the Australian and New Zealander—or they save themselves from physical decay by worshipping, with all the ardour of perverts to a new religion, at the shrine of Mammon—as in the case of Japan—and fortify themselves against dissolution by such a rapid development of the mental faculties and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom. The disastrous moral tendencies and disintegrating effects of inverted Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practised by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms which Christianity has ever assumed, was to be found organised in the Byzantine empire at the time of its conquest by the Turks. Had the so-called Christian races, which fell under their sway in Europe during their victorious progress westward, been compelled, without exception, to adopt the faith of Islam, it is certain, to my mind, that their moral condition would have been immensely improved. Indeed, you who have travelled among the Moslem Slavs of Bosnia and Herzegovina, who are the descendants of converts to Islam at that epoch, will bear testimony to the fact that they

contrast most favourably in true Christian virtues with the descendants of their countrymen who remained Christians; and I fearlessly appeal to the Austrian authorities now governing those provinces to bear me out in this assertion. Unfortunately, a sufficiently large nominally Christian population was allowed by the Turks to remain in their newly-acquired possessions, to taint the conquering race itself. The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The subservient races—intensely superstitious in the form of their religious belief, which had been degraded into a passport system, by which the believer in the efficacy of certain dogmas and ceremonials might attain heaven, irrespective of his moral character on earth—were unrestrained by religious principles from giving free reign to their natural propensities, which were dishonest and covetous in the extreme. They thus revenged themselves on their conquerors, by undermining them financially, politically, and morally; they insidiously plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the contagion of their own cupidity, until these became as vicious and corrupt in their means of acquiring riches as they were themselves. This process has been going on for the last five hundred years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has with rare exceptions become as dishonest and degraded as the Ghiaours they despise. Still they would have been able, for many years yet to come, to hold their own in Europe, but for the enormously increased facilities for the accumulation of wealth, and therefore for the gratification of covetous propensities, created within the last half-century by the discoveries of steam and electricity. Not only was Turkey protected formerly from the sordid and contaminating influence of Anti-Christendom by the difficulties of communication, but the mania of developing the resources of foreign countries, for the purpose of appropriating the wealth which they might contain, became proportionately augmented with increased facilities of transport—so that now the very habits of thought in regard to countries styled barbarous have become changed. As an example of this, I would again refer to my own country. I can remember the day when British tourists visited it with a view to the gratification of their æsthetic tastes. They delighted to contrast what they were then pleased to term 'oriental civilization' with their own. Our very backwardness in the mechanical

arts was an attraction to them. They went home delighted with the picturesqueness and indolence of the East. Its bazaars, its costumes, its primitive old-world *cachet,* invested it in their eyes with an indescribable charm; and books were written which fascinated the Western reader with pictures of our manners and customs, because they were so different from those with which he was familiar. Now all this is changed; the modern traveller is in nine cases out of ten a railroad speculator, or a mining engineer, or a financial promoter, or a concession hunter, or perchance a would-be member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best *exploiter* the resources of the country to his own profit. This he calls 'reforming' it. His idea is, not how to make the people morally better, but how best to develop their predatory instincts, and teach them to prey upon each other's pockets. For he knows that by encouraging a rivalry in the pursuits of wealth amongst a people comparatively less unskilled in the art of money-grubbing, his superior talent and experience in that occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous terms, reform of this kind rests on the assumption that natural temperament and religious tendencies of the race will lend themselves to a keen commercial rivalry of this description; and if it does not, they, like the Australian and the Red Indian, must disappear before it. Already the process has begun in Europe. The Moslem is rapidly being reformed out of existence altogether. Between the upper and nether millstone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted Christianity, the Moslem in Europe has been ground to powder; hundreds of thousands of innocent men, women, and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernauth of 'Progress,'—their only crime, like that of the poor crossing-sweeper, I think, in one of your own novels, that they did not 'move on.' This is called in modern parlance 'the civilizing influence of Christianity.' At this moment the Russians are pushing roads through

their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman, who has just arrived from that district, that the effect of their 'civilizing' influence upon the inhabitants of the villages, through which these roads pass, is to convert the women into prostitutes and the men into drunkards. No wonder the Mohammedan population is flocking in thousands across the frontier into Turkish territory, abandoning their homes and landed possessions in order to escape the contamination of Anti-Christendom.

"In these days of steam and electricity, not only has the traveller no eye for the moral virtues of a people, but his æsthetic faculties have become blunted; he regards them only as money-making machines, and he esteems them just in the degree in which they excel in the art of wealth-accumulation. Blinded by selfish utilitarianism, he can now see only barbarism in a country where the landscape is not obscured by the black smoke of factory-chimneys, and the ear not deafened by the scream of the locomotive. For him a people who cling to the manners and customs of a by-gone epoch, with which their own most glorious traditions are associated, have no charm. He sees in a race, which still endeavors to follow the faith of their forefathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. He despises a peasantry whose instincts of submission and obedience induce them to suffer rather than rise in revolt against a Government which oppresses them, because the head of it is invested in their eyes with a sacred character. He can no longer find anything to admire or to interest in the contrast between the East and West, but everything to condemn; and his only sympathy is with that section of the population in Turkey, who, called Christians like himself, like him, devote themselves to the study of how much can be made, by fair means or foul, out of their Moslem neighbors.

"While I observe that this change has come over the Western traveller of late years—a change which I attribute to the mechanical appliances of the age—a corresponding effect, owing to the same cause, has, I regret to say, been produced upon my own countrymen. A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are becoming lax in the observances of our

religion; and it is now the fashion for our women to get their high-heeled boots and bonnets from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive; and they return without religion of any sort—shallow, sceptical, egotistical, and thoroughly demoralised. It is next to impossible for a Moslem youth, as I myself experienced, to come out of that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and overpowered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

"The two dominant vices, which characterise Anti-Christendom, are cupidity and hypocrisy. That which chiefly revolts the Turk in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is, that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism. It is in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy. This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseeism which has made war upon Turkey is far more intense in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to Anti-Christianity. For that reason I am constrained to think that its contributions to the region assigned to hypocrites by the prophet will be out of all proportion to the hypocrites of other religions.

"In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where on

the moral ground that a nationality has an inherent right to the property of its neighbour, if it can make a claim of similarity of race, a southern district of the country is to be forcibly given to Greece; while, in violation of the same moral principle, a northern district is to be taken from the Albanian nationality, to which by right of race it belongs, and violently and against the will of the people, who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrans —a race whom the population to be annexed traditionally hate and detest.

"When Anti-Christian nations, sitting in solemn congress, can be guilty of such a prostitution of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by, themselves,—when we know that the internal corruption, the administrative abuses, and the oppressive misgovernment of the Power which has just made war against us in the name of humanity, have driven the population to despair, and authorities to the most cruel excesses in order to repress them,—and when, in the face of all this most transparent humbug, these Anti-Christian nations arrogate to themselves, on the ground of their superior civilization and morality, the right to impose reform upon Turkey,—we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

"Thus it is that, from first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now paying the penalty for that lust of dominion and power, which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, begin to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of 'progress.' Nay, more, it is not impossible that her victorious armies might have overrun Europe, and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for

Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued, is doubtless true; but we should have been saved the violent political and social changes which have resulted from steam and electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would have then been spared the terrible consequences which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. The persistent violation for eighteen centuries of the great altruistic law, propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution; already in every so-called Christian country we hear mutterings of the coming storm when labour and capital will find themselves arrayed against each other,—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern 'progress.' It is surely a remarkable fact, that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them, as the highest law—the love of their neighbour—and most strongly denounces the love of money. No country, which does not bear the name of Christian, is thus threatened. Even in Turkey, in spite of its bad government and the many Christians who live in it, socialism, communism, nihilism, internationalism, and all kindred forms of class revolution, are unknown, for the simple reason that Turkey has so far, at least, successfully resisted the influence of 'Anti-Christian civilization.'

"In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the

regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. Only the other day the engineers and firemen of a few railroads in the United States struck for a week; nearly a thousand men were killed and wounded before the trains could be set running again; millions of dollars' worth of property was destroyed. The contagion spread to the mines and factories, and, had the movement been more skillfully organized, the whole country would have been in revolution; and it is impossible to tell what the results might have been. Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities, which exist for secret conspiracy, have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching.

"Thus it is that the laws of retribution run their course, and that the injuries—that Anti-Christendom has inflicted upon the more primitive and simple races of the world, which, under the pretext of civilizing them, it has exploited for its own profit—will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus: on the contrary, though I consider Musselmans generally to be far more religious than Christians, inasmuch as they practise more conscientiously the teaching of their prophet, I feel that teaching, from an ethical point of view, to be infinitely inferior to that of Christ. I have written, therefore, without prejudice, in this attempt philosophically to analyse the nature and causes of the collision which has at last culminated between the East and the West, between the so-called Christendom and Islam. And I should be only too thankful if it could be proved to me that I had done the form of religion you profess, or the nation to which you belong, an injustice. I am far from wishing to insinuate that among Christians, even as Christianity is at present professed and practised, there are not as good men as among nations called heathen and barbarous. I am even prepared to admit that there are better—for some struggle to practise the higher virtues of Christianity, not unsuccessfully, considering the manner in which these are conventionally travestied; while others, who reject the popular theology altogether, have risen higher than ordinary modern Christian practice by force of reaction against the hypocrisy and shams by which they are surrounded,—but these are in a feeble minority, and unable to affect the popular standard. Such men existed among the

Jews at the time of Christ, but they did not prevent Him from denouncing the moral iniquities of His day, or the Church which countenanced them. At the same time, I must remind you that I shrank from the task which you imposed upon me, and only consented at last to undertake it on your repeated assurances that by some, at all events, of your countrymen, the spirit by which I have been animated in writing thus frankly will not be misconceived.—Believe me, my dear friend, yours very sincerely,

"A TURKISH EFFENDI."

U.N. EDUCATION IN BORNEO

These two worlds [the West and the East] must always meet halfway. The Western expert is always so limited, no matter how great his qualifications, by his own cultural background. He can never really start from the other person's assumptions and so, whether you are trying to introduce medical practices or improved agriculture, it depends basically on the kind of education on which you are trying to build. . . . Batu Lintang belongs to this book and to our inquiry because it exemplified what would seem to be the right sort of approach. Batu Lintang was a Japanese concentration camp of vile repute, not far from Kuching, which was taken over and turned into a teachers' training college. The conversion itself was largely the work of the students themselves. . . . A part of the purpose of Batu Lintang [is to] encourage them to be themselves and not just imitations of the West. English, for instance, is a subject and not the working language. The students are taught in their own diverse languages, which are too distinctive to be called dialects, and the training college is lucky that its lecturers, between them, can cope with all the languages. The deputy principal of the college is a Catholic priest, and a Protestant clergyman teaches science, but no one is asked to conform to any religion. The Malays are Mohammedans, the Chinese are Confucians or Taoists, and most of the Dyaks, Kayans, Kelabits, Muruts and Melanos, are pagans. The devil at Batu Lintang is Ignorance and the students are not asked to renounce their origins but to start from them.

—RITCHIE CALDER.

THE WORK OF A TEACHER

EVERY inquirer into Theosophy through the channels provided by the United Lodge of Theosophists is at once introduced to the idea that a Theosophist is, in some sense, obligated to become a teacher. For in the Declaration, read at most meetings, the last paragraph extends a welcome to all those who "desire to fit themselves, by study and otherwise, to be the better able to help and teach others."

There is in every man the instinct to teach. For the majority who regard parenthood as something more than a daily chore, the presence of children evokes the realization that the most precious gift one human being can give to another is that of a new perspective, a new idea. And it is not uncommon for those who have learned something of "teaching," in relation to their own children, to carry this "instinct" for teaching beyond the confines of the family group. A neighbor's children may be whole-heartedly included in some attempt at basic instruction, and even the disagreeable personality encountered in the form of an unsought acquaintance at the market may call forth patient efforts to temper a negative outlook.

Yet the instinct to teach, unless given direction, and unless it seats itself together with the practice of mental discipline, can lead to preposterous presumption. A classic illustration is provided by Dostoyevsky's description of "The Grand Inquisitor," while in daily life we observe innumerable sectarians, either religious or political, bent upon ill-conceived persuasion.

There is genuine teaching about, but it never occurs in the context of attempts at conversion. One who is truly a teacher—which means that he has finally learned to by-pass temptations to acquire greater self-esteem by a presumed capacity to convey instruction—realizes that the conditions for genuine teaching and learning are rare. Save during the early years of childhood, every man must return to "that child state he has lost" before he is open to receive without distortions of perception. Students of H. P. Blavatsky's *Secret Doctrine* who have come to feel the universal power of the ideas outlined in her three "fundamental conceptions" are eager to convey a message to all with whom they come in contact, but there is, at the very least, a precautionary value in noting that "the Three Fundamentals," as introduced in *The Secret Doctrine*,

are preceded by no less than sixty-one pages. These sixty-one pages make manifest H.P.B.'s intention, in this particular context, to *prepare the way* for the teachings which are to follow.

The platform of the original Theosophical Society was, in one respect, an endeavor to clear the decks for a later direct transmission of philosophy. Those who felt in their hearts a response to the First Object, and who diligently attempted to devote themselves to the furtherance of the Second Object, had ample opportunity to rid themselves of partisanship and to seek for a common language beyond the veils of religious and other sectarianisms. The Esoteric Section, as described in the *Key to Theosophy,* was not announced until thirteen years of T.S. work had passed. This was a time when members were invited to test their capacity for taking some instruction directly, and from a teacher whose qualifications had been made amply evident. Of the Esoteric Section, H.P.B. wrote as follows—indicating that even when the Esoteric Section was entered, the question of an individual's "readiness" for teaching was still to be tested. In that portion of the dialogue which begins on page 20, the "enquirer" wonders if "those who pursue the esoteric study of Theosophy are the *real* Theosophists," and H.P.B. writes:

> Not necessarily, until they have proven themselves to be such. They have entered the inner group and pledged themselves to carry out, as strictly as they can, the rules of the occult body. This is a difficult undertaking, as the foremost rule of all is the entire renunciation of one's personality—*i.e.,* a *pledged* member has to become a thorough altruist, never to think of himself, and to forget his own vanity and pride in the thought of the good of his fellow-creatures, besides that of his fellow-brothers in the esoteric circle. He has to live, if the esoteric instructions shall profit him, a life of abstinence in everything, of self-denial and strict morality, doing his duty by all men. The few real Theosophists in the T.S. are among these members. This does not imply that outside of the T.S. and the inner circle, there are no Theosophists; for there are, and more than people know of; certainly far more than are found among the *lay* members of the T.S.

The history of the Theosophical Movement, certainly, makes it apparent that there were few indeed who qualified for genuine discipleship. The following query and reply round out the perspective afforded by H.P.B.'s open invitation to esoteric study:

> ENQ. Then what is the good of joining the so-called Theosophical Society in that case? Where is the incentive?

> THEO. None, except the advantage of getting esoteric instructions, the genuine doctrines of the "Wisdom-Religion," and if the real programme is carried out, deriving much help from mutual aid and sympathy. Union is strength and harmony, and well-regulated simultaneous efforts produce wonders. This has been the secret of all associations and communities since mankind existed.

On the last point H.P.B. continues to elaborate, for, while she conceded that "a man of well-balanced mind and singleness of purpose, one, say, of indomitable energy and perseverance," can become an occultist, working alone, she points out that "there are ten thousand chances against one that he will fail." And this, we may think, is precisely because the members of an esoteric section are only symbolically ready for the disciplines of direct instruction. Their joining together with an apparently common intent merely provides, at the outset, a means by which the work symbolized by the Three Objects in exoteric endeavor may be intensified and extended.

A dramatically-expressed intention to absorb esoteric teachings may prove to be no more than the counterpart of an egoist's desire to "teach." There is a peculiar psychology involved in the words "to get," as there is in the words "to give." The busy, self-conscious altruist and the disciple eager for every hint toward securing improvement of occult status have failed ridiculously in the effort "to forget vanity and pride in the thought of the good of fellow-creatures," and therefore have not reached a true "esoteric circle."

One can only assume that the teaching and learning of Theosophy is a clear and simple matter if he reads the history of the Theosophical Movement and of H.P.B.'s esoteric work with a naïve eye. What finally must be perceived is that, for all of us, there is a vast amount of work to be undertaken in the re-alignment of our own conceptions and perceptions before a "message" can penetrate beyond the level of the psychic mind. If we are to some degree teachers, we can demonstrate our right to this vocation by attempting to ensure that each potential "pupil" will be allowed full opportunity to achieve a "readiness" for impartation before impartation is attempted.

THE NATURE OF FORM

III. More on Morphogenetic Fields

SINCE the work of Dr. H. S. Burr and his associates (Yale University) is of special interest, it will be considered separately in an article of this series. Meanwhile, other contributions help in the understanding of morphogenetic fields. An excellent summary of the subject is given by Prof. C. W. Wardlaw of the University of Manchester, England, in his book *Phylogeny and Morphogenesis* (1952):

> The "organising" factors in animal development can be referred to a particular region in the embryonic organism. Such a centre of development, or growth centre, is considered to constitute a field, analogous to the magnetic field round the pole of a magnet, the extent of the field determining the position of its centre. The sites of these organising factors which, in the words of Weiss (1939), cause the individual parts of a germ to become definite and specific in compliance with a typical pattern, are described as fields. In discussing the "organiser" effect, Spemann (1921) refers to "a field of organisation." Gurwitsch (1922) advanced a somewhat similar idea, and in 1923 Weiss established the field character of organisation and subsequently extended the idea to include ontogeny. The idea has been used extensively in studies of embryogeny. Weiss (1939) described a *field* as "the condition to which a living system owes its typical organisation and its specific activities." A field determines the character of the formation to which it gives rise. As fields give rise to orderly development, it is held that they themselves also possess definite order. Each field has its focal point where the intensity of its activity is maximal: with increasing distance from this centre the intensity diminishes; hence the conception of field gradients.

Prof. Wardlaw points out that the field concept is an "abstraction" having utilitarian value. He admits, however, that there is some evidence for its physical reality. J. S. Huxley in 1934 "has described fields as the units of biological organisation, the activities of cells, tissues and even organs being on occasion subordinated to the activity of the field." (It does not quite sound here as though the field can be so abstract, if it is so powerful.) Biologists are perhaps lost without the firm reality of observations on living tissue; hence, the charge of the field is called an abstraction because it represents an *invisible* reality, measurable by tools the biologist is unaccustomed to using.

In the field of botany, Prof. Wardlaw points out that Gurwitsch applied the field concept "to the determination of form in the flower of *Matricaria* and to the pileus of toadstools." In addition—

> Schoute (1913) and Richards (1948) have also applied what is virtually a field concept to the problem of leaf determination in flowering plants. Thus Schoute considers that the leaf centre is formed first, the leaf being later formed round this growth centre; he also suggests that a leaf primordium produces a specific substance which inhibits the inception of other growth centres in proximity. . . . Schoute's idea of growth centres affords a basis for a unifying and comprehensive conception of morphogenetic processes, and for the regulated and harmonious formation of parts at the shoot apex.

One critic of the field concept is Joseph Needham of England. In his voluminous work, *Biochemistry and Morphogenesis* (1942), he points out that "the field concept . . . has suffered greatly hitherto by an insufficient accuracy of definition, leading in particular to an uncertainty in the attribution of activities to the fields. . . . In any case, it is doubtful whether there is anything in the field concept over and above that of Function, in the mathematical sense." In a historical sketch, Prof. Needham traces it back to Persian and Jewish Mysticism.

A more recent summary of work in morphogenesis relating to fields is given by R. A. Flickinger and R. W. Blount in the *Journal of Cellular and Comparative Physiology* (December, 1957):

> One of the most puzzling aspects of embryonic development or regeneration is that of morphogenesis or pattern formation: the association of cells to form tissues and organs in the proper topographical relationship to each other in order to constitute the organism. Most of the hypotheses which have been put forth to explain cellular differentiation do not touch upon this problem. . . .
>
> Electrical control of morphogenesis has been demonstrated for hydroids (Lund, Barth) but not for vertebrate eggs or embryos (Gray, Needham). . . .
>
> Numerous measurements of potential differences have been made upon developing amphibian embryos, but those of Burr and Hovland, Burr and Bullock are particularly pertinent. These results show that characteristic and reproducible potential differences, in terms of magnitude and polarity, can be determined for various parts of the egg or embryo. There is no doubt that bioelectric potentials are somehow related to respiration (Lund, Blinks and Darsie). Blinks, Darsie and Skow believe that respiration may maintain a gradient of ions that accounts for the potential, or respiration may maintain the protoplasmic surface thus accounting for the diffusion potential.

In 1947 the University of Texas Press published a volume by E. J. Lund and others entitled *Bioelectric Fields and Growth.* This book is a mine of information on experiments demonstrating bioelectric fields, and contains as well several interesting theoretical formulations. (Much of this material also appeared in part of a book by Iowa State College (1953) called *Growth and Differentiation in Plants,* edited by Walter Loomis, a monograph of the American Society of Plant Physiologists.)

Prof. Lund describes in detail the apparatus he devised for making field measurements without interfering with normal growth activities. Besides special micro-manipulators and environmental chambers, he devised a method of making electrical contact with cells without sticking a probe into them. Contact was made through a thin film of solution, which apparently did not introduce contact potential errors. His conclusion was that the voltages measured "must originate within the living tissue between the contacts."

Measurements were made on single cells, on groups of cells in plants, and on simple animals. The plant measurements were largely done on the fast-growing "sprouts" of monocotyledonous seeds (coleoptiles). A significant conclusion reached was that growth control can be related more directly to the field than to the action of certain plant hormones:

> . . . we wish to point out that the discovery of the existence of complex internal fields represented by continuously maintained electric circuits in the coleoptile, Douglas fir, etc., which express themselves outwardly in electric polarities and which normally exhibit changes in flux equilibria, show that simple explanations of "control of growth" based on hormones as primary agents in determining *orientation* of these processes are quite inadequate and apparently remote in their possibilities.
>
> The numerous new facts about electric polarity in living systems which have been discovered in this laboratory and everywhere in recent years indicate clearly that what is needed in the study of electrodynamics of the cell and polar tissues is a greatly refined technique of electrical measurements which is adequate to meet the requirements of these subtle but orderly phenomena of electrometabolism in microscopic dimensions of space as well as time.

Single-cell measurements showed that points where growth by branching would take place were predictable by electrical measurements. Measurements on coleoptiles gave an even more interesting result. In discussing particular experiments, Prof. Lund remarks:

> The facts in the diagram . . . illustrate the possibility of a definite system of electric *currents* within the coleoptile. In general . . . we may

> say that the current would flow upward in the outer and downward in the inner layers of cells. The cellular E.M.F.'s would furnish the energy that is required for a mechanism of continuous cell correlation. In order for cell correlation to be considered functional, one elementary but fundamental assumption must be made: namely, that a cell in the system must be capable of *absorbing* the electrical energy generated by another adjacent cell or cells some distance away. On the basis of the definitions that were given in the introduction, the energy of the electrical *response* of some cells must serve as the stimulus for other cells.

What Prof. Lund suggests sounds like a vast electrical network which contains many batteries or current generators and many interconnections through resistances of various sorts. This network would contain many non-linear elements, some of which would be responsive to light and other environmental factors. Even if such networks could be synthesized, they would simulate the electrical activity only of the living tissue. Many more functions would be needed to represent the other life processes.

Another aspect of field studies is discussed in both *Growth and Differentiation in Plants* and *Bioelectric Fields and Growth.* Following are some statements in the former book:

> Life Processes accompanied by electrical changes and by the transformation of electrical energy in living organisms are of common occurrence and are practically concomitant with life itself.
>
> The theory proposed by Lund in 1928, and elaborated by him into equations shortly thereafter, infers that the continuous bioelectric potentials arise from oxidation-reduction systems wherein the electromotively active materials are produced in the normal respiratory processes at "flux equilibrium" concentrations. The term flux equilibrium was used to designate a steady state of flux of material and energy through the living system across the protoplasmic electrode, such as would be obtained under conditions of constant rates of oxidations. The flux equilibrium theory of the origin of bioelectric potentials predicts the existence of a quantitative relation between the concentrations of oxygen and the magnitude of the maintained emf.

Here we see that a basic life-process involving the utilization of energy by the cell can be better understood when bioelectric fields are studied and measurements made of potential differences (see first article of this series, December, 1959).

In his summary of experiments conducted in the relationships be-

tween gravity and the field pattern, Prof. Lund writes: "The *reorientation of the electrical pattern must precede the redistribution of the growth hormones.* Since the changes in the electrical correlation pattern do become apparent *long* before the actual curvature is initiated, it is possible to predict on the basis of these electrical changes where the plant curvature will first occur. These facts indicate that the change in magnitude of electrical polarity is an *antecedent event of reorientation, and that the redistribution of the plant hormones is simply a secondary link in a series of subsequent events.*"

In the concluding chapter, Prof. Lund explains his theory of the function of the field in morphogenetic processes. He writes:

> One function of this electrical field or pattern is to act as a *directive force* of laying down of new structures (*i.e.,* growth), and possibly the orderly transfer of various materials in morphogenesis, and transport of free ions. One of the objects of this book is to present much new cogent evidence for the validity of this idea and its possible usefulness as a guide in future experimentation in many fields of biological science, such as embryology, experimental morphology, gland function, adsorption and transport in cells and organs of plants and animals.

Prof. Lund explains that there are two types of electrical responses, one "discontinuous" and the other "continuous"—or, in electrical terms, "transient" and "steady-state" responses. The former govern the rhythmical contractions of the organism. The *total* field represents a balance between the discontinuous or spontaneous electrical responses and the continuous variety—or a summation of both types of phenomena. Unfortunately, most work has been done on the "continuous" type of response, which covers most functions of the organism. However, data on response to sudden changes in environmental conditions would show how the organism copes with these changes; it might allow predictions of how severe various stresses could become without destroying the organism.

Work similar to that done at the University of Texas has been carried on more recently at the University of Tasmania in Australia. An article in the February, 1955, issue of the *Australian Journal of Biological Sciences* by B. Scott, A. McAulay, and P. Jeyes describes measurements made on bean roots. A simplified plot of the field is given, showing two areas of current circulation: from the growing tip and from areas away from the tip. The interesting sidelight of their experiments, however,

is that "small variations with time of the potential pattern occur even when all experimental factors known to affect the plant are controlled. Under certain conditions, rapid rhythmic oscillations of potential take place." In an article in the same journal for May, 1957, Prof. Scott writes a follow-up on the oscillations, made possible by use of better measuring equipment. He proposes a possible "feedback mechanism" as responsible for such oscillations.

It is probable that feedback loops are present in all organic phenomena. That is, one response evokes others, which in turn affect the original response. Usually an external stimulus starts the first response; since all organisms are subject to external influences, the chain of reactions goes on all the time. Two kinds of feedback can result: one which makes for increased stability and one which makes for decreased stability. The former calls forth all protective responses of the organism to keep the new situation under control. The latter indicates that the organism cannot cope with the situation well and might lead to disaster. We can see the analogy in the response of the human mind to new situations. Usually, the reorientation process is quick and causes little disturbance. Sometimes, the being is temporarily overcome and is thrown off balance, and we say a mental disturbance has taken place. Perhaps the physical responses described are indicative of the "germ of mind" in the lower kingdoms.

The Invisible Propellant

No one knows why the maple sap runs upward in the spring. This force is not explained, but it is powerful enough to move engines if it were harnessed. It is a cellular force, not directly propelled from the earth through the roots, for if a maple is cut, the sap still runs upward through the trunk. There is no heart in the trees as in the human body, no pump visible and beating, but a pure force, elemental and almost spiritual in its source. It is life force expressed through matter.

—Pearl S. Buck

MIRACLES

THEOSOPHISTS recognize as miraculous no phenomena whose production is not subject to the operation of natural law. To those who seek in Theosophy an explanation of miraculous happenings, alleged or actual, its teachings show that anything which can be cognized by our senses is produced by *natural* causes, no matter how unique or marvellous the effect may appear. As H. P. Blavatsky says in her Preface to *Isis Unveiled,* "We believe in no magic which transcends the scope and capacity of the human mind, nor in 'miracle,' whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity." In the same work, she makes a distinction between the production of miraculous effects by natural law, and the duplication of such effects by sleight of hand. In speaking of those of the first mentioned class, she says, "Electricity and magnetism were unquestionably used in the production of some of the prodigies."

H.P.B. refused to use the word "miracle" in the sense in which it is ordinarily employed. We find her qualifying the term by speaking of the "alleged," "so-called," or "apparent" miracles, and in her recapitulation in the final chapter of *Isis* she says: "There is no miracle. Everything that happens is the result of Law, eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F.R.S.,—a man of great learning but little knowledge —calls the well ascertained laws of nature. Like many of his class Dr. Carpenter ignores the fact that there may be laws once 'known,' now unknown to science." The powers attributed to the Mahatmas, the production of apparent miraculous effects by their representative, H.P.B., and the evidences of physical production which cannot even now be easily duplicated, as seen in the pyramids and edifices of Egypt, the temples of ancient India, Siam and elsewhere, the "prehistoric" stone structures of Central and South America, might all be considered miraculous by those to whom everything not understood is either miraculous or fraudulent. In the very first chapter of *The Ocean of Theosophy,* in speaking of the apparently miraculous powers of the Mahatmas, Mr. Judge takes them out of the realm of the supernatural and puts their consideration within reach of our common minds. The following quotation (italics added) so demonstrates:

> In the same way with all other powers, no matter how extraordinary. *They are all natural,* although now unusual, just as great musical ability is natural, although not usual or common. If an Initiate can make a solid object move without contact, it is because he understands the two laws of attraction and repulsion of which "gravitation" is but the name for one; if he is able to precipitate out of the viewless air the carbon which we know is in it, forming the carbon into sentences upon the paper, it is through his knowledge of the occult higher chemistry, *and the use of a trained and powerful image-making faculty which every man possesses; if he* reads your thoughts with ease, that results from the use of *the inner and only real powers of sight,* which require no retina to see the fine-pictured web which the vibrating brain of man weaves about him. All that the Mahatma may do is *natural* to the *perfected man,* but if those powers are not at once revealed to us it is because the race is as yet selfish altogether and still living for the present and the transitory.

While all men may possess the image-making faculty, there are few who have trained it. Imagination, even aimless day-dreaming, may show exhibitions of image-making power, but images so made lack the strength and cohesion of those made by adepts in the science. The "thought-forms" of the day-dreamer are not the same as the concerted objectivizations of the adept.

From the foregoing it should follow that phenomenal productions by Mahatmas or their agents, no matter how wonderful, are not in the same category as the alleged miracles believed in by religionists, or the results claimed by some scientists for their healing formulas.

We have for consideration various types of so-called miracles: those which are reported in the scriptures of various religions; those whose evidences are objective but whose productive causes are unknown, such as the cyclopean structures in many places. Miracles which are alleged to happen from time to time at various shrines or holy places; those which are said to result from prayer, affirmations, propitiatory ceremonies or offerings; those which are believed to result from the effort of the will; and those which "just happen," without any apparent cause. In all these categories it is well to try to separate actual experience from work of the imagination, and, when this is done, the number of so-called "miracles" which can be authenticated is very small. The remaining majority may be attributed to *belief,* and, while it is said that belief can work miracles, such miracles as result from belief alone are as delusive as is blind belief itself.

It cannot be denied that sometimes apparently miraculous results flow from prayer, incantations, vows, propitiations (properly called bribes), sacrifices, and faith exhibited in many ways, but in most instances the result is the effect of strong desire or the force of the human will in action, not the intervention of any god or outside force, and this is in accordance with natural law, hence no miracle. But those who thus invoke "divine" aid are using natural law in an unnatural manner and results so obtained are either temporary, illusive, or both.

Any or all of the so-called "miracles" recorded in the Christian Bible could have happened, and probably many of them did, even if not exactly as reported. Jesus even indicated that others, having acquired such knowledge as he possessed, could do even greater things. His powers, similar to those possessed and used by others of his class in other races and climes, were the result of *faith* based upon *knowledge,* not *belief* based upon *hope* or *desire.* And upon this distinction rests the difference between the wonderful happenings brought about by *natural,* though to us marvelous, methods employed by Masters, and the delusive, and usually temporary, results made to occur by strong desire, blind belief, affirmations or denials, prayer or unintelligent sacrifice.

H.P.B. could and did, for a time, produce many wonderful phenomena, "miracles" to many who viewed them. They may have been "psychological tricks" to her, but in any case they demonstrated a knowledge and power unknown to our present race. Her ability to produce apparent miracles was so thoroughly demonstrated as to rule out the occasion for sleight of hand or any type of fraud; in fact, her ability in this direction, as well as her teachings in regard to the possible extension of human knowledge, caused many of her ambitious students to attempt to turn the young Theosophical Society into a "miracle club." This made it necessary for H.P.B. to stress the idea that the inculcation of ethics is more important than the divulgement of facts in regard to the process of learning to produce "miracles."

When enough had been shown to prove the existence of extraordinary powers, it remained for H.P.B. to outline the unity of all life, the one process of universal experience, and the goal of human evolution which results in the full knowledge of the realization of the Oneness of All Life, and "the responsibility of the unit for the welfare of the whole." With this realization comes the ability to bring about results greater than any "miracles."

AN IMPORTANT PROBLEM

THE seeming unwillingness to share with the world some of Nature's secrets that may have come into the possession of the few, arises from causes quite different from the one generally assigned: it is not Selfishness erecting a Chinese wall between occult science and those who would know more of it, without making any distinction between the simply curious profane, and the earnest, ardent seeker after truth.

Wrong and unjust are those who think so. Wrong and unjust are those who attribute to indifference for other people's welfare a policy necessitated, on the contrary, by a far-seeing universal philanthropy; who accuse the custodians of lofty physical and spiritual though long-rejected truths, of holding them high above other people's heads. In truth, the inability to reach them lies entirely with the seekers. Indeed, the chief reason among many others for such a reticence—at any rate, with regard to secrets pertaining to physical sciences—is to be sought elsewhere. And needless to emphasize that what is said here applies only to secrets the nature of which when revealed will not be turned into a weapon against humanity in general, or its units—men. Secrets of such a class could not be given to any but a regular chela of many years' standing and during his successive initiations. Mankind as a whole has first to come of age, to reach its majority, (which will happen but toward the beginning of its sixth race) before such mysteries can be safely revealed to it. Hence the question rests entirely on the *impossibility* of imparting that, the nature of which is at the present stage of the world's development beyond the comprehension of the would-be learners, however intellectual and however scientifically trained may be the latter.

Though this tremendous difficulty is now explained to the few . . . it is safe to say that it will not be even vaguely realized by the general reader. But it is simply that the gradual development of man's seven principles and physical senses *has* to be coincident and on parallel lines with Rounds and Root-races. The Kama or *Will*-principle of our hardly adult *fifth* race is only slowly approaching that stage of its evolution

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NOTE.—Collated from the writings of H. P. Blavatsky.

when the automatic acts, the unmotivated instincts and impulses of its childhood and youth, instead of following external stimuli, will have become acts of will framed constantly in conjunction with the mind (*Manas*), thus making of every man on earth of this race *a free agent,* a *fully* responsible being. As to the sixth sense of this, our race, it has hardly sprouted above the soil of its materiality.

It is highly unreasonable, therefore, to expect the men of the fifth to sense the nature and essence of that which will be fully sensed and perceived but by the sixth—let alone the seventh race; *i.e.,* to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses.

The exceptions to this quasi-universal rule have been hitherto found only in some rare cases of constitutional, abnormally individual evolutions; or in such where the early training and special methods reaching the *advanced* stage, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh, sense. As an instance of the former class may be cited the Seeress of Prevost; a creature born *out of time,* a rare precocious growth, ill-adapted to the uncongenial atmosphere that surrounded her, hence a martyr ever ailing and sickly. As an example of the other, the Count St. Germain may be mentioned.

Apace with anthropological and physiological development of man runs his spiritual evolution. To the latter, purely intellectual growth is often more an impediment than a help. An instance: radiant stuff—"the fourth state of matter"—has been hardly discovered, and no one—the eminent discoverer himself [Crookes] not excepted—has yet any idea of its full importance, its possibilities, its connection with physical phenomena, or even its bearing upon the most puzzling scientific problems.

Thus, the obstacle is not that the "Adepts" would "forbid inquiry," but rather the personal, present limitations of the senses of the average, and even of the scientific, man. To undertake the explanation of that which at the outset would be rejected as a physical impossibility, the outcome of hallucination, is unwise and even harmful, because premature.

OBLIGATORY PILGRIMAGE

WE are told that life is "an obligatory pilgrimage." It seems apparent enough that the countless forms of life in the kingdoms below the human stage are forced *into* and *through* life without any choice in the matter. But when the human stage is reached, and as the thinker takes over, a man seems to have something to say about what some of the conditions of evolution will be and how long they will last. What enables man to exercise this privilege?

Now, man has no "more" principles than the animal, but he has reached the stage where some of the principles which are latent in the animal have awakened and are beginning to function. According to the teachings of Theosophy, the highest types in the animal kingdom, after going through enough experience, develop a superior physical brain, which will later be further developed into an organ that the mind can use as the tool of reason. But the brain is only an instrument to be used by its possessor; and it can no more reason or think, alone and independently than an axe can, of itself, chop a tree down. Just as a man is needed to swing the axe and direct its strokes, so Man is needed to control the mind that uses the brain. Mr. Judge says that we have to learn to use the Will in such a way that it will hold the attention to a chosen subject or problem for as long as we want to consider it. There is a vast difference between this use of the will and the selfish determination to get ahead at the expense of others.

We have, it is said, been "practicing" how to use the mind ever since the middle of the Fourth Round, but still only a small minority uses it impersonally and unselfishly. Some credit is due for persistence, however, in seeking unearned increment; for the majority of the race is still trying to get "something for nothing."

This, however, is not meant to be pessimism. No one has a more valid reason for optimism than the student of Theosophy; for if it seems reasonable to him that "that there can be but one universal, all embracing philosophy of life, which, by its consistency and logic proves itself," and if he is convinced that he has found something of it, here and now, how can he be anything but optimistic about the ultimate goal of the "obligatory pilgrimage."

MAN, HEAL THYSELF!

I HAVE my own spirits in prison—spirits in deeper prisons—whom no man visits if I do not." This was Emerson's reply to those who urged his direct intervention during the time when the more radical societies were promoting the abolition of slavery. Later, of course, when definite political action was urgent, he did more than his share to expunge the evil of slavery, but this first reaction contains an important lesson, especially for those whose chief method of righting wrongs is to rush out to do, to do.

William Q. Judge gave similar advice to one emotionally unsettled by the suffering and ignorance of humanity: "Now, then, is there not many a cubic inch of your own body which is entitled to know and to be the Truth in greater measure than now? And yet you grieve for the ignorance of so many other human beings!" No withdrawal from the world and its problems is implied here. Only the man who has waged and won the inner struggle is equipped to intelligently and compassionately administer to the needs of others. "This above all: to thine own self to be true, and it must follow, as the night the day, thou canst not then be false to any man."

Multifarious are the ways in which human beings fail to "take their own medicine," and each Theosophist knows how easy it is to fall prey to this habit. The anti-vivisectionist is properly horrified at the abuse to which the animal kingdom is subjected through unnecessary experimentation, while the humanitarian writhes at the torture of political prisoners. Yet how many of these recognize the degree to which they torment their own bodies; suffocate, starve, or lash the living entities called cells and organs through inordinate sensuous pursuits, nervous tension, emotional explosions, and so literally work them to death? The Christian missionary seeks conversion of the heathen (Emerson observed that in ancient days every Stoic was a Stoic, but where in Christendom do you find the Christian?). Men long for world peace, but who can testify to inner peace? Some scientists would conquer outer space, while fellow researchers devise more efficient means of destroying the globe. All of which reminds one of Bernard Shaw's remark that if the other planets are inhabited, the earth must be used as

an insane asylum! As to the much-lauded freedom of the so-called "free peoples" of the world, H.P.B. wrote:

> This is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and *men* has disappeared only to make room for slavery to *things* and *Self,* to one's own vices and idiotic social customs and ways . . . . a slavish dependence on things inanimate, to use and to serve which is the first bounden duty of every *cultured* man.

This predominantly western tendency, to apply to others what needs first to be applied to oneself, has a long history, and recalls some significant observations from Erich Fromm's *The Art of Loving.* Dr. Fromm contrasts the Aristotelian view to which the West fell heir with that of other ancient philosophers, especially in the East. With the latter, he says, the emphasis was not on thought, but on act, and this attitude had several important consequences. It led to the *tolerance* found in Indian and Chinese religious development. If the right thought is not the ultimate truth, and not the way to salvation, there is no reason to fight others, whose thinking has arrived at different formulations. It led also to the emphasis on *transforming man,* rather than to the development of *dogma* on the one hand, and *science* on the other. "From the Indian, Chinese and mystical standpoints, the religious task of man is not to think right, but to act right, and/or to become one with the One in the act of concentrated meditation."

However, the opposite is true for the main stream of Western thought. The ultimate truth was deemed to be the *right* thought. In religious development this led to endless arguments about dogmatic formulations, and to intolerance of the non-believer or heretic. It led to the emphasis on believing in God as the chief aim of a religious attitude, although right action was talked about, too. But the person who believed in God—even if he did not *live* God—felt himself superior to the one who lived God without believing in him.

The emphasis on thought had another and, historically, very important consequence, according to Fromm. It led not only to dogma, but to science as well. In scientific thought, the correct thought is all that matters, both from the aspect of intellectual honesty and the application of scientific thought to practice, that is, to technique. In short, the mystical viewpoint "led to tolerance and an effort toward self-

transformation." But "the Aristotelian standpoint led to dogma and science, to the Catholic Church, and to the discovery of atomic energy."

Applying these ideas to the realm of the arts we find an interesting parallel. The great western musicians, composers, artists, who sacrificed so much for their art and sincerely sought to express the laws of ideal harmony in their work, rarely appreciated that their personal lives must simultaneously be harmonized and that the greatest art of all is the art of living. Respecting Hindu music, a writer in the *Aryan Path* once stated:

> The true Indian musician considers his art a sacred calling, and dedicates his life to it. Knowing his performance will reflect his own inner state, he strives to keep his life pure and above reproach. . . . In India the opinion prevails that no voluptuous or luxury-loving person could possibly become a good musician, and the Indian pandits define the rules and conditions of musicianship in terms of morality. For, it is claimed, if one would learn the *science* of music, he must first understand and practise the *spiritual ideals* which lie at the roots of his art.

The end of a man, teaches Theosophy, is not a thought but an act, but this does not mean that we have to choose *between* right thought and right action. With the sages, true knowledge included action. The *Gita* states: "Every action without exception is comprehended in spiritual knowledge." The wise men of Greece taught the same idea. "From the time when the Delphic oracle said to the enquirer 'Man, know thyself,' no greater or more important truth was ever taught," writes Madame Blavatsky. This brief mantram has been parroted and claimed by all manner of sects and parties. To the physiologist it means one thing, to the behavioristic psychologist another. The complete injunction, however, was: "Man, know thyself *and be Divine!*"—embracing at once both knowing and being. Why did we in the West forget those last three words? What would their remembrance and living by do for our poor, benighted civilization?

ON THE LOOKOUT

Worst of the Year on H.P.B.

Whether by design or the dubious courtesy of accident and irresponsibility, the two most scurrilous paragraphs of the year on H.P.B. may be claimed by the *Cosmopolitan,* January issue available in December, 1959:

> Perhaps the most colorful Atlantan hoaxer of them all was fat and fifty-ish Helena P. Blavatsky, a Russian emigré living in New York City at the turn of the century, who was yearning for some new, romantic piece of occult belief to transport her to the world of bright lights, success—and money. She had already done quite a bit of living in this world: she had been, successively, the wife of a Russian general and the mistress of a Slovenian musician, an English trader, and a Russian nobleman; she had been a circus bareback rider, professional pianist, factory worker, business executive, and spiritualist medium.
>
> The legend of lost Atlantis took her right out of this world, and she took with her a new playmate, respectable, righteous Henry Olcott, who left his successful law practice, wife, and several sons to go with his paramour Madam Blavatsky to India. Here Madam B. began holding séances, selling her high-priced services to suckers who wanted occult help. Her act was to hold conversations with invisible Atlantan mahatmas, swapping verses with them from her new bible, *The Secret Doctrine,* which supposedly was written in the lost Atlantan language on palm-leaf pages (and which was, of course, available to the suckers —also at a very high price). The downfall of the island was caused by the discovery of the pleasures of sex, the colorful charlatan insisted until her dying day. (Apparently Madam B. took a dim view of sex after she grew too old to enjoy its pleasures herself.)

A Letter to a Subscriber

This offensive bit of false biography was mailed to us by a subscriber who wished to check some of the facts with the editors of Theosophy in preparation for writing a letter of protest. The letter from Theosophy, later forwarded to the editor of *Cosmopolitan* by the subscriber, reads as follows:

> It is indeed amazing that a writer, accepted for publishing in a well-known national magazine, will so distort his treatment to make a "colorful" story. Arturo Gonzalez, Jr. is, of course, not the first to

have accepted various slanders regarding H. P. Blavatsky as matters of historical fact, but for unaccountable, though certainly irresponsible reasons, Gonzalez has completely departed from matters of historical fact, as well. For example, he affirms that Madame Blavatsky's interpretation of the legend of Atlantis was a central, focal point in the appeal of her work to the public. Nothing could be farther from the truth. Her first major work, *Isis Unveiled,* published in 1877 and comprising some 1300 pages of discussion on comparative religion and theology, contains a single paragraph on the subject of the mysterious "legend" [her word] of Atlantis. Furthermore, the Theosophical Society, with Col. Olcott serving as president, had been in existence for two years before this lonely paragraph reached the public eye. In *The Secret Doctrine,* Madame Blavatsky does suggest credence for the story of a lost Atlantic continent (but so does a Smithsonian Institute report published in 1925). This book was published in 1888, but even in *The Secret Doctrine* the references to Atlantis in the index comprise approximately one-twentieth of one page in a 30-page index. Incidentally, Gonzalez' total ignorance of *The Secret Doctrine,* to which he refers, is indicated by the erroneous reference to Madame Blavatsky's use of "the lost Atlantan language [written] on palm-leaf pages." No such statement is made in *The Secret Doctrine,* nor have we ever heard it made anywhere else until the advent of Gonzalez.

So far as we are aware, not one of the many writers who have attempted histories of Madame Blavatsky's career have suggested that H.P.B. was the "paramour" of Col. Olcott. The latest biography, John Symond's *Madame Blavatsky—Medium and Magician,* thoroughly discredits any such implication, even though he obviously was interested in writing as "colorful" a story as could be managed without doing violence to the results of his research. Mr. Symonds also notes that the "mistress" slanders, at one time widely circulated, are scarcely creditable in view of evidence in his hands at the time of writing, and have rested on pure innuendo. Reviewers of Symonds' book in three leading London papers have gone even further in calling for a "long look" at the typical Blavatsky slanders.

Notes on the Record

THEOSOPHY has prepared a review of Symonds' book to run as the lead item in On the Lookout for the February issue. In view of discussion which may arise concerning the *Cosmopolitan* piece, you may be especially interested in reading it carefully, as an indication that sufficiently-informed reviewers and critics are tending away from treatment of H.P.B. as a colorful "hoax," and towards an increasing respect for the tremendous scope of her public works. Although it is incidental to his purpose, Mr. Symonds also makes it clear that Madame Bla-

vatsky lived and died virtually penniless, all of the proceeds from her writings being used in preparation of further works. As for the "suckers" who, according to Mr. Gonzalez, were gulled into supporting Madame Blavatsky's ventures in the Theosophical Society—this could only have been through purchase of the fairly expensive *Isis Unveiled*. We quote Symonds' commentary on the nature of this work. He notes that there were few able to at first appreciate *Isis,* and then comments that "*Isis Unveiled* was not, some critics now said, a dish of hash: that was too summary a judgment. It was, on the contrary, an original and even important work, foreshadowing new intellectual interests such as telepathy and a less mechanical view of the nature of the human mind. . . . Whether the public were ripe in 1877 for *Isis Unveiled,* or have grown ripe since, is a difficult question to answer; but within ten days of publication, and in spite of adverse notices, the book sold out. . . . It was unprecedented for a work of this kind."

As you know, it is not our purpose to attempt to deify Madame H. P. Blavatsky, nor to establish ourselves as authorities in respect to every aspect of her personality. Our position is that her major works speak for themselves, are today more deeply respected than ever before. Everyone should be entitled to his own opinion of the character of H.P.B. and her work, but those who are friends and defenders are also entitled to insist that presumed historical mention should pay some attention to fact. The Gonzalez treatment is far more than a little unfair, since were Madame Blavatsky alive, those two paragraphs alone would provide a rich source for a successful libel suit, providing she were inclined to take it up.

We suppose we had better consider doing a review on the January *Cosmopolitan* feature "Fascination of the Unknown," for some of these points should be made more definitively than time for this letter affords.

Very truly yours,
Editors, THEOSOPHY

A THEOSOPHIST UNAWARE?

Time (Dec. 14) suggests that "when Scientist Julian Huxley predicted a new, evolutionary kind of religion last week, one man must have been in his mind—a Jesuit priest named Pierre Teilhard de Chardin." Father Teilhard's *The Phenomenon of Man* (posthumously published by Harpers) contains an introduction by Sir Julian, who says:

> A very remarkable work by a very remarkable human being. His influence on the world's thinking is bound to be important. . . . He has forced theologians to view their ideas in the new perspective of evolution, and scientists to see the spiritual implications of their knowledge. . . . The religiously-minded can no longer turn their backs

upon the natural world . . . nor can the materialistically-minded deny importance to spiritual experience and religious feeling.

THE DRAMA OF EVOLUTION

Father Teilhard, says *Time,* "wrote *The Phenomenon of Man* as a scientist" and not as a Jesuit priest. This meant that, although Teilhard was a top-ranking paleontologist and one of the discoverers of Peking Man, his status as Jesuit priest prevented publication of his book until his death. Until then it was privately circulated in mimeographed form. The friend to whom it was left arranged for its publication. *Time* continues:

> Scientist Teilhard believes in evolution, not just as a matter of accepting Darwin; evolution for him is the mystical key to existence, the movement of the universe toward God. But God does not appear in Teilhard's book until the very end, and then under a different name.
>
> In the beginning is matter. Matter is "atomic" in that it exhibits plurality, to the microscope, the telescope or the naked eye—"in raindrops and grains of sand, in the hosts of the living, and the multitude of stars; even in the ashes of the dead." Matter also exhibits unity—something holds it together. "We do not get what we call matter as a result of the simple aggregation and juxtaposition of atoms. For that, a mysterious identity must absorb and cement them, an influence at which our mind rebels in bewilderment at first but which in the end it must perforce accept." The third property of matter is energy—"the most primitive form of universal stuff."

BIRTH OF THOUGHT

After citing this definition of energy by Teilhard, *Time* resumes:

> There are two kinds of energy: "tangential" energy on the outside of entities, and "radial" energy, which operates within. Everything, says Teilhard, has this "within" and "without," and it is the radial energy within that is the evolutionary force, driving toward greater and greater complexity. This drive produced the molecule, the cell, organic life, up through the ooze to man.
>
> This bloody, teeming struggle upwards—"despite all the waste and ferocity, all the mystery and scandal it involves"—is a single gigantic organism moving in one direction: toward more consciousness. But evolution does not stop with consciousness. "In one well-marked region at the heart of the mammals, where the most powerful brains ever made by nature are to be found . . . a flame bursts forth at a strictly localized point. Thought is born."

Impinging on the Occult

Teilhard posits a "noosphere" (from Greek *noos,* mind) which is "outside and above the biosphere"—"a single vast grain of thought on the sidereal scale." It is from this noosphere, which appears to be loosely analogous to what Theosophists call the Manasic plane, that man is urged on in his evolutionary journey. As *Time* puts it:

> Teilhard's mystical theory of evolution posits a goal—a point outside space-time at which all lines of evolution converge. He calls this point Omega—in effect, God—"which fuses and consumes them integrally in itself." But Omega is not impersonal. Man, the farthest outreach of evolution so far, is also aware of himself as a person—other animals know, but only man knows he knows. Hence it follows that the direction of Omega is the direction of the "hyper-personal." It is also the direction of "the all-together."

Caution Needed in Judging

While Teilhard approaches Theosophical philosophy in certain essential ways, it is necessary, in order to round out the picture, to reproduce a letter (quoted in *Time*) from Father Teilhard to the Jesuits' Superior General: "Truly and by virtue of the whole structure of my thought, I feel myself today more irretrievably bound to the hierarchical Church and to the Christ of the Gospels than I have ever been at any moment of my life. Never has Christ seemed more real to me, more personal, more immense." Scientist-priest Teilhard's case, then, seems to be one of those which support the admonition that one must never judge content by its label. What Father Teilhard had in mind in affirming his appreciation of the "hierarchical order" we cannot guess, but there is no doubt that his metaphysics suggests the tenets of ancient wisdom religion.

Roman Catholic Reaction

Although "scientists for the most part welcome Teilhard's daring attempts at synthesis," says *Time*—

> Many Catholic theologians take a dim view of what they believe to be Teilhard's neglect of the Creator aspect of God, his virtual omission of any idea of original sin and Christ's redeeming sacrifice, his sidestepping of the doctrine that all mankind descended from a single couple. (In the long-range eyes of science, "which can only see things in bulk," says Jesuit Teilhard, "the 'first man' is, and can

only be, a crowd, and his infancy is made up of thousands and thousands of years.")

Last spring the Pontifical Roman Theological Academy devoted an entire issue of its quarterly *Divinitas* to attacks on Teilhard de Chardin's ideas, calling them "a maximum of seduction coinciding with a maximum of aberration." But, said the Latin foreword to the issue: "We will not apply the mark of heresy, which he perhaps does not deserve subjectively because of his good faith."

NEED TO RE-EVALUATE SCIENTIFIC ATTITUDES

The concluding paragraphs of an article evaluating the 1950's by Joseph Wood Krutch in the *Saturday Review,* Jan. 2, are pertinent to the foregoing discussion of Teilhard:

Looking about for a single brief statement which would illustrate what may possibly be the most significant tendency of the Fifties I choose the following from Sir Julian Huxley, partly because it opens a wide chink in the armor of the mechanist, the positivist, and the determinist, partly because no one questions the scientific competence of Sir Julian or could accuse him of having been, in general, anything but orthodox in his convictions. Writing a preface to a work by the somewhat mystical French biologist de Chardin, he says: "Some biologists, indeed, would claim that mind is generated solely by the complexification of certain types of organization, namely brains. However, such logic appears to me narrow. The brain alone is not responsible for mind, even though it is a necessary organ for its manifestation."

To anyone who will let those sentences and their implications sink in, it will be evident that once the independence of the mind as separate from the brain is granted, once mind is regarded as an independent creator, then every one of the five basic assumptions upon which the modern world rests (or perhaps one should now say totters) is, happily, open to question.

SERIOUS ARTICLES ON BUDDHISM

Another sign of the cycle, an indication that Christianity is fast losing its throttling grip on Western thought, is the number of serious articles on other religions, found where we might least expect them. The November *Think,* IBM house organ, presents an excellent article by Henry Forman and Roland Gammon (authors of *Truth is One*), entitled "What a Hindu Believes in." *Think* explains why the article appears:

Perhaps nothing is more important, in today's world, than understanding between nations. As a step toward that goal, *Think* presents a revealing discussion of Hinduism, the religion of millions of people

A U M

The soul takes nothing with her but nurture and education.
—PLATO

THEOSOPHY

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THE MEANING OF MOVEMENTS

SOMEWHERE in the *Path,* Mr. Judge says that he doesn't really care anything about getting out a magazine, that he wishes it weren't necessary; but it *is* necessary, because people will read a magazine when they won't read a book—so he publishes a magazine.

This was his way of saying what Krishna says in the third chapter of the *Bhagavad-Gita*:

> There is nothing, O son of Pritha, in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action. . . . If I did not perform actions these creatures would perish; I should be the cause of confusion of castes, and should have slain all these creatures.

The same general comment might be made concerning "movements." The wise man has no need of "movements," no personal need, that is. He is like Plato's philosopher who has escaped from the cave of delusion into the bright sunlight. He goes back into the cave, he becomes a teacher, or starts some kind of movement, only because of the needs of others.

It is difficult, if not impossible, for those who have need of movements and teachers to take this point of view, yet it is essential to keep the attitude in mind as an ideal. Personal ambition does not corrupt acquisitive activities or undertakings which have the meaning of personal achievements, since that is what such activities are *for,* but it works havoc in movements which have humanitarian, educational, or spiritual ends.

This is something to ponder: that the most effective workers for movements are those who, when they wake up in the morning, are unable to think of any personal advantage or gain that will be forthcoming as a result of the day's labors. If they had *their* way . . . but they don't have a personal "way" any more. They doubtless had one, once, but it was brushed aside so often that it was forgotten and finally ceased to exist.

The intuition works in curious ways. For one thing, there is the feeling, which comes occasionally, that the routines of meetings, of working in classes, and the miscellaneous drudgery involved in keeping a meeting going is not a *natural* requirement of the soul. A little voice keeps saying, *There must be a better way,* a more spontaneous, creative way! And the little voice is right. There is a better way—better in the sense that Nirvana is an untrammeled life for the soul. But movements and "work" are not designed for the soul headed for Nirvana. They are rather invasions *from* Nirvana of the world of sluggish matter and unresponsive psychic stuff, of which the embodiments of men are made. They are attempts to create channels in that world for the flow of ideas—not temporary, momentary breaks in alien atmosphere, but permanent channels which can be relied upon and sought out by men when the hunger for ideas comes upon them. "Whatever the path taken by mankind, that path is mine, O son of Pritha."

The creation of these channels involves drudgery. It involves the establishment in the world of cultural institutions, which means doing the work which all through the centuries has been vulnerable to the defects of human nature. It means doing the work as well as one can, even if it is sometimes poorly done, and apparently deserving of the criticisms of those who choose to live freer, more spontaneous lives in ways that appeal to them.

It is just here, in the midst of manifest imperfections, that it becomes valuable to remember the words of Krishna—that the work is not done for one's self; and if the imperfections of the work, when noted, bring feelings of personal humiliation, then the only conclusion permissible is that that portion of the being which *feels* the humiliation is not *in* the movement at all, but is pursuing quite other tasks. No one, of course, can suddenly transform himself from a person sensitive to slights or lack of appreciation into a dispassionate sage. But one can always admit to himself that such responses represent the wrong kind

of stake in what is being done—wrong so far as the movement is concerned. The movement cannot live on such feelings. Having the feelings is not serious, but pretending that they are in any way important to anyone but oneself, is.

The adept, the teacher, the genuine worker, never feels that he is doing a "big thing." If he thinks he is doing a big thing, he is not doing it. Krishna long ago had done with all big things. Nothing that he does needs doing, so far as he is concerned, so how can it be "big"? So, the work of a real teacher is never ponderous or heavy-handed. For him, it is a kind of play, however seriously pursued. If a method does not work, he drops it instantly. Any monuments he leaves behind him are completely accidental, so far as he is concerned. The work he does is totally with others—as the *Dhammapada* says, he leaves no "track," no personal skandhas. And he also leaves no "track" in the sense that his activities cannot be duplicated by anyone else. How is one to imitate H.P.B., even if willing to disregard her admonition that it was not *her* path that should be followed? As for those whom H.P.B. referred to as her "instructors," it is plain from the communications attributed to them that their very insistence on remaining in the background was a means of preventing imitation.

But for those who are not yet "adepts," or, indeed, anything like adepts, the situation is somewhat different. For these, there are inevitable involvements, partial involvements anyway, and many momentary awakenings and partial freedoms from involvement. The wisdom of Krishna has application every step of the way. It happens that, in this epoch, those who *need* the movement are also those who are endeavoring to carry it forward and give it continually renewed life.

You might say that the best movement is the movement which is devoted to abolishing the need for movements, yet every recognition of what life might be without the burdensome labors of a movement is a single, private reform in the conduct of the movement and a new energy in behalf of the movement's intentions and original inspiration. It must be that it is in virtue of just such discoveries that the true Theosophical Movement goes on and on.

A TURKISH EFFENDI ON CHRISTENDOM AND ISLAM

IN the suburb of one of the most romantically situated towns in Asia Minor there lives the most remarkable oriental whom it has ever been my fortune to meet. Travelling through that interesting country a few months ago, with the view of assisting the British Government to introduce some much-needed reforms, I arrived at _____. I purposely abstain from mentioning the name of the place, as my Eastern friend, to whom I am indebted for the following paper, desires his *incognito* to be observed, for reasons which the reader will easily understand on its perusal. I remained there some weeks examining the state of the surrounding country, at that time a good deal disturbed, and giving the local authorities the benefit of a little wholesome counsel and advice, which, I need scarcely say, they wholly disregarded. My officious interference in their affairs not unnaturally procured me some notoriety; and I received, in consequence, numerous visits from members of all classes of the community detailing their grievances, and anxious to know what chance there might be of a forcible intervention on the part of England by which these should be redressed. In my intercourse with them, I was struck by their constant allusion to an apparently mysterious individual, who evidently enjoyed a reputation for an almost supernatural sagacity, and whose name they never mentioned except in terms of the greatest reverence, and indeed, I might almost say, of awe. My curiosity at last became excited, and I made special inquiries in regard to this unknown sage. I found that he lived about a mile and a half out of the town, on a farm which he had purchased about five years ago; that no one knew from whence he had come; that he spoke both Turkish and Arabic as his native tongues; but that some supposed him to be a Frank, owing to his entire neglect of all the ceremonial observances of a good Moslem, and to a certain foreign mode of thought; while others maintained that no man who had not been born an oriental could adapt himself so naturally to the domestic life of the East, and acquire its social habits with such ease and perfection. His erudition was said to be extraordinary, and his life seemed passed in studying the literature of many languages—his agent, for the pur-

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NOTE.—This article was first printed by H. P. Blavatsky in the *Theosophist* for March, 1880, and was last reprinted in THEOSOPHY for January, 1923.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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